[redacted]
Must Remain in
Transcription Room

Tuesday, August 2, 1966

Group I N.Y.

MR. NYLAND: Well, maybe I ought to give a report, huh, on my ... (a blank on the tape) ... what I set out to do. I spent about a week in Berkeley and another week in Seattle. We had several meetings during that time and ended up the last meeting, and in Seattle a little bit before the last, with an open meeting. And at each meeting, there were about forty to fifty. In Berkely, there were fifty and in Seattle, there were about forty - which is a very good indication of interest and I am happy about it. It was one of the reasons that made me decide that I will go back again in October and spend some more time actually sitting down, in Berkeley most of the time, perhaps Los Angeles, perhaps also, of course, a few days in Seattle. But in order to try to see if something more can be done and a little bit more of a permanent nature so that those who come to an open meeting will continue to come to the new members meetings and that the groups as a whole can grow more. So, I thought of being there for a little longer and actually digging in, that it might be helpful.

So, in October, you will have another little period of being by yourself and, judging by what I have heard and the little bit that I have listened to on the tapes and some of the notes that have been made, I think you had a good time. That is, you talked. There was enough discussion. And I was very much surprised and quite happily surprised that there were as many different people who said certain things instead of leaving it to just a few or three. And, I felt in that a responsibility that you have taken which I think is extremely good. I am sure you profitted by it.

I am also quite certain that you stepped on each others toes, that you found out a great deal about yourself and about others, that there was, without any question, antagonisms and disagreements and certain selfishness and egoism and also vanity.

But, that is all in the game of life and it is a good thing to find out because, on the basis of trying to work, you could agree because there is no question about it. Everybody, theoretically, will admit that we do not know anything consciousness and that most of our life is still spent in an unconscious state and that if we only could become more conscious and more awake, that it would, of course, be different and easier perhaps. Perhaps not easier, but, in any event, the different rules that regulate us in ordinary life in an unconscious state would not apply to the same extent.

So, whenever we work together, we are apt to run into each others idiosycrasies and individualities and, of course, it is going to be difficult and will continue to be difficult for a long time. At the same time, you will never learn unless you start and continue and submit to it. And before we reach the point where you can actually understand that each person is mechanical, that a person cannot do than only what he is doing and that it is foreordained that he must behave in that way because he was built that way and his nature has made him that way and you can say that he is not responsible.

Of course, he has gradually the means of becoming responsible for it and seeing what he is and what he has to work with and then, of course, there is something that will take place and can take place in directing it or, in accordance with the ideas of objectivity, to put them in the proper place. But all of that will take a long time and you will not find out unless you experience it.

And, as long as there is a possibility that I am here and that you can get a final judgement every once in a while or that I can function as a person who takes initiative, you will have, of course, different kind of friction that must take place and you have to, you have to learn how to cope with it and not get angry if you can. And, when you get angry, admit to yourself that that was really something that perhaps could have been avoided.

But, you see, the main thing is that you do not lose track of what you really get together for; that is, to try to wake up as often as you can and that the people who rub you the wrong way and that there are certain things in yourself that are against the grain - that those are exactly the opportunities you do have for yourself to try to wake up more.

If you resent it, of course you become exactly the same as people in ordinary life making adjustments. If you welcome them, you will have a basis on which ultimately you will be able to stand each others manifestations and that, of course, is extremely difficult and it is a very far away aim. And still, the aim must be there. Do not simply brush it away because it is so far away. It is clear enough. It does not mean that you can reach it right away but it can be clear. And every time an activity on your part, or a thought, any kind of an attitude that you have, any feeling that you have towards others, you can compare that how it would be if I could actually stand that, understand it; if I could see it as an action of unconsciousness for which this particular person, happening to be mechanical, could not help to be what he is. And, as I say, on that kind of a basis you really would be able to work together.

This you have to find out. You can only find out at the time when I am away because I shield you in many ways from that kind of an

experience and it is good for me to be away. Aside from the fact that it is good for me. But also, it is quite necessary for all of you, if you actually have an intention of wanting to maintain work for the rest of your life; that is, if you are committed, if you feel that it is a necessity and that it has and occupies at the present time a part of you and that more and more you start to realize that if you do not attend to it, you remain half-way, you will remain lopsided. You are not -?- and that the necessity for work becomes more and more urgent for yourself so that you will really spend the time. That is, that there is that kind of wish and you give the wish the time to develop.

But then, in that development you will try to remain honest and try to free yourself from all kind of conditionings, particularly vanity and self-love, this kind of pride which is always in the way. Never mind if people walk over you. It doesn't matter. You can always get up and usually they do not know what they are doing. So, let them. At the same time, if you have any wish for influencing them, it is a requirement that you are self-contained and that when you are and you represent that for yourself, in the first place, you will not be touched by the attitude of others. And, when that is there as a realization, you then will be able to work. If you are still living in being hurt, you will never be able to help.

So now, we have two months; two months of, I hope, good work. Index is finished. It is being distributed and that will be, as far as the index is concerned, for a little while, it will be over until you start reading and using it and that then, when you find that there are certain ways in which it could be improved, then I think we can get together. But it is not a question of just talking about it. It is a question of them contributing something, showing that you have thought about how to improve the use of the index. And, if that does not come, then it does not come. And we let the the index for whatever it is,

in the form of mimeographed pages because unless we can draw from the different people who base their suggestions on use and also would be willing to help in correcting it, there is very little use of just talk, talk, talk.

We talk a great deal. And for many people it is too much. There is a certain desire to want to talk - either for self-respect or sometimes because you are interested in letting yourself be known. Whatever it is, the motivation does not matter at all. The fact is that while you talk, there is very little opportunity for work because, while you are trying to think and when you are trying to formulate, I am sure you are unconscious. And in order to change that what is now still theory and good talk, good definitions, actual description of good experiences, all of that is needed. But sometimes maybe in a week we have too many meetings and I would advise you to be selective and not simply come to a meeting because it happens to be a meeting. Also, do not come to a Wednesday lunch unless you wish. Wednesday lunch is not a rehash of Tuesday. Friday movements is not a rehash of Tuesdayx movements.

We will have two groups in movements: one quite definitely those who can and do and actually want to do movements and who are a little bit further advanced and it is not a question any more of knowing it. They know it; they must know it. But then they have to do and learn how to do it. But, you see, when you do not know and you have to depend on those who are in front of you, Tuesday is not a good meeting for that kind of thing. That means Tuesday movements. They belong to Friday. Friday will be study, correcting positions, slow, not necessarily doing all the movements as they ought to be done but to take them apart and to make sure that we understand them. And on Tuesday we will try to add more and more, really Obligatories and try to expand it as well as we can, slowly. We start with the movements on a very low level, don't forget. I have said today at movements that I am not primarily a

a movements teacher and, as a matter of fact, I do not want to be. Aside from the fact that I couldn't become it any more. It is, you might say, too late. But there is something in me that I remember and, with guidance that we can obtain, if necessary, from different sources, we will be able to construct certain things that will be of use to us as far as movements are concerned. And someday I will explain a little bit of what I think a movement really means as an approach towards consciousness.

So, those who come to Tuesday group meeting should only come to Tuesday movements. And perhaps there are already too many. One has to make a selection. Friday is a different group and perhaps several people can come in but I would like you to revise your particular schedule so that I know who really feels entitled to come to Tuesday and do movements for the sake of doing the movements correctly - not out of curiosity. We are past that point now. We have started on our way. Now we can regulate it a little better. And you have to be quite honest about it because curiosity will not help you. A desire or a need for movements on Tuesday - that, of course, is legitimate. We will talk about that some more.

Wednesday lunches will continue. Friday music will continue but I promise you that I will not talk on Fridays. I made that promise once and I broke it. The reason for it is not there any more. The reason why I did it was in order to talk about certain subjects which I thought were important so that I could talk about it without interruption, that there need not be questions, so that such subjects could be useful to me when I start to write Firefly in the second and third part.

On the trip, and one of the main reasons for taking the trip a little leisurely was to give me time to start writing and I am now writing. That is why every once in a while do not be disappointed if you telephone, that the telephone does not answer or gives you a

little message that I will not answer it. I have to protect myself in some way or other. I will have an unlisted phone number. So, all of that indicates that I do not want to have any misuse on the phone and that I have to have time to do the things that I believe are important. Otherwise it will slip through my fingers and before I know it the year will be over and the year I have made, as you remember, a year of activity and I am under obligation to work.

As far as Firefly is concerned I will revise the first part more or less. The second part I am writing and I have certain sections finished. I will do it in a certain way; almost, I would say, selloquially so that it is as if one talks. And perhaps there will be certain repetitions here and there in the light of different contexts; that certain ideas are represented and the way they are compared. But that will be the nature of the kind of start. For that I will use the material for which now, thank goodness, many of you are helping in transcribing some of the meeting material; and what I have taken with me has been extremely helpful for me because part of that I am using now.

The purpose of this Firefly business is that I would like to publish it for us. As you know, there is no interest in publication on a larger scale. Moreover, I do not think it is the proper place because some of the material is of esoteric value and I do not think it belongs in the public domain. But, within certain restrictions that we can make and set up, different people in the groups can be entitled to it. And I would like to distribute it as they come, you might say, off the press. We will make ten or fifteen or twenty pages and simply distribute them and when there is enough material again for subsequent pages, it will, from time to time, reach you, and you keep them together and you can bind them, you can do whatever you like with them. But at least, as far as I am concerned, I want to get rid of much of that material, get it out of my mind and put it down in black and white as

well as I can and I hope then that it may be useful for us. It will remain between us. It will not be for publication to these so-called strangers and, unless there are people who might become interested and, as you know, the reason for wanting to write Firefly is that there is, in my opinion, not the kind of book that would be sufficient to interest people who are looking for something. That my objection to that what has been published so far is that it is much too personal in relationship towards Gurdjieff and that the Oragian Version is a little bit, a little bit out of date and perhaps a little bit coloured by Daly King. So that at the present time, I do not think that the material that I have in mind, that what I would like to write does not exist. And if it then, when it exists, then it is sufficient and it might be useful; it might be useful to introduce certain people who are not primarily members of the group, these, you might say, who come to Wednesday and who stick.

But I would like still to remain in charge of that kind of a distribution. So, it goes to you with the understanding that it is your property; that you can do with it what your life for yourself, but that you have to guide it and guard it and that you should not leave it around for anyone just to look at. Such things belong - I am trying to explain it to you clearly, belong to a certain form of secret doctrines. They belong to the Gnosis. They belong to something that is not and should not be made available to everybody but could be made available for anyone who really wishes to know.

I will write about exercises and also suggestions as far as tasks are concerned; many times elucidations of things that we have talked about in the meeting, perhaps I will elaborate on them or give them a back ground. I will eliminate probably from some of the meetings those things that are a little bit too much of a personal interpretations nature; so that I have to be careful that you know

what is really truthful and what you can accept and also what you might listen to and have listened to that might seem quite plausible but for which there is no particular reason of saying it than only that what is my own experience and that may not be the kind of an experience that has a meaning for you.

So, I will be very careful about that. I will be careful. I will work on it conscientiously and I will not publish it unless, that is, distribute it, unless I am sure that it is right, that it is in the right kind of a form. There is no direct hurry. The main thing was to get started and I am started now; I have started and I will continue and I will work on it as much as I possibly can. And then, as I say, I hope it will be of value to you to be used every once in a while in the morning, just before you go to work, when you get up, when you have a quiet time, when you want to have perhaps a thought for the day or a reminder or it might enable you to come to yourself and really then, at such a time, collect yourself and to have the proper relationship and establish that kind of a relationship between yourself and that what you ought to become and that what perhaps, at least in its beginning, could be within yourself.

So, in that way we will work. As far as Brewster is concerned, I must say I do not know exactly. It still depends on some conditions and circumstances over which I have no control and I have to find my way. I am glad that you did have some physical work during the time while I was away. I think you ran into a little difficulty because it was not sufficiently planned so that everybody knew what everybody was doing. But that again is in the nature of it; and also, those who take responsibility for that kind of thing cannot take responsibility immediately for a large group. They can handle only what they can handle. And it is no one's business to even criticize that because it is nice to have an idea but that idea has to be

fulfilled correctly and, if there is no adherence to that and if it runs away from you, then really, you forfeit the purpose of even working together.

Getting together, like at Brewster, for instance, where we have sometimes fifty, a little over fifty people, does require a little bit more of an organization of some kind; that the different people are doing the kind of work that is half-way suited to them and half-way not. And it is not always the kind of thing that they would like to do; and that people, when they work together, also it has to be considered why they should work together and what they should do and at what time they should step and change. And such things do enter.

So, struggling for yourself to do this and to establish, with the best of intentions on your own part, does not mean that it is right. But it is the only thing that you can do. And, in doing it and having that kind of an experience, you will gradually find out where perhaps you could improve or in what way you might have failed. And when at the end of such a day each personx considers that: How much have they learned; with what do they go home; what has been their attitude during the day; and what can be done in order to make it better or more useful or perhaps more efficient xx from the standpoint of abilities to wake up or to be awake together.

I do not have a list of the different things that you have talked about. I have seen some of the questions and also the names of the people who did answer. I do not know what you answered. I do not know if the different subjects that have been discussed xxx were satisfactorily answered or that perhaps they could stand a little further elucidation or that perhaps in the mean time you have come to certain conclusions as a result of this working together for six weeks, that something has started in you, that now you are convinced that either one way or the other you are sure about.

I was very happy to see this improvement in movements. You really have worked and there was much more of a uniformity in what I have seen tonight. And simple things like the First Obligatory or the Counting or whatever, even in rhythms, there is more control over that what is part of your body. And I am very grateful for Ruthie and Peter for taking that initiative and helping to carry it. We will continue on that basis. We will require more and more of each other. And those who ~~xx~~ really can help, that is, those who wish to help, they have to do. Those who wish to help must not talk too much.

Many times, you know, this question of how do we work together: Do not leave it to someone else. Go ahead, work. Do not think about that what so-and-so or other people should do. Go ahead and do it. If it is wrong, you will find out. But at least, for yourself, do not sit and hope that someone else is going to do it. They will not. If they do it, they have no right then to consider you because you yourself did not do it.

This, I think, you still have to learn. Among other things that you have to learn, it is important. The important part is, and you probably remember, in the beginning of the year I said certain things about, it was on a Friday night, about behaviour, about manifestations of oneself, of the necessity of being able to show that you are interested in work and that work is showing in your own manifestations; that you behave as a person who has been spirited; that is, in whom something has taken place that is now making you more alive, more able to do, not more able to talk. But more able, in his behaviour, to show and to prove that something is alive in him, which aliveness is under a control of something you can call the beginning of your 'I' because, when it functions, it functions in an impartial manner and it is free from self-love.

This is constantly the aim that you must remember. This is, you might say, the obligation of Tuesday. Again and again, when you come into this room on Tuesday, that you come with trepidation, fear and trembling. Who am I to dare to say that I wish to become conscious? It is the relationship with that what is, of course, if it is correct, if it is correctly felt, the highest that you could actually imagine and dare to experience and wish to have of your own. It is not a little thing. It takes all of one up. One is, for that, willing to give up many things that in ordinary life, of course, have value. But you would be willing to put on the other side of the scale in order to get from it the possibility of a different kind of form of equilibrium and peace and understanding.

Again and again this question of sincerity, the question of x really understanding why we talk about these kind of philosophies, why they have to be talked about in the first place. But also, that they only will become your own when you put to practice that what you know and that, in putting to practice, the honesty, the seriousness of your wish to work, really work on yourself, that that you must not forget and that, whenever you come together on (?), drop everything, you might say, that you remember by association of each other.

The attempts that you should make when you look at each other, the attempts that you then try to forget that so and so is there as a person with a name and memories of what has happened or whatever may have been relationships, that you face this. Never mind what the past has been. You face it now with a moment of existence and the presence of each person at the time when they get into this room and sit down and prepare themselves to listen or to ask a question or to do this or that, in general, to behave in a certain way.

What is there then alive in them? And, of course, I do not mean

phony aliveness. I do not mean a nonsensical expression on your face that you can scrape off because it is hypocritical. I do not mean that. I mean reality of your life, honesty that shows and that you, at such a time, can forego all kind of criticism of others, right or wrong, whatever it may have been, it does not matter.

You have one aim at the time you get here on a Tuesday: To go home with, as I say, a spirit in you; spirited I call it. Begeistered is really the word. That is, that what has taken hold of you and with which you then, at the time when you reach the street, you walk as if you are walking on something - not Earth anywhere, just a little bit above it, as if you are lifted; as if you are using the ball of your feet, that it is springing, a jumping place, lifting you up; that kind of an elasticity in your feet, in your body. That is because there is a spiritual something in you that keeps on drawing you a little bit away from the earth, ordinary things of earth which, when they have the value and you are confronted with them, of course you love them. But the motivating power has to be that in you there is something alive that wishes to continue to understand more and more. This is the kind of a thirst with which you should leave and you should try to quench that thirst by means of working because that is the only language that will be understood by that kind of a thirst.

So, you see, if it is not and it does not have that kind of a result reality and also, if after a meeting and you go in the ordinary little bits of this and that and you have to pay twenty cents for the subway fare, do not let the good things that there might be for you or that really, because of your own efforts you try to accumulate and you try to hold on to now and, regardless of whatever someone else may look at and like and perhaps, as an expression on their face, affect you; do not let it. Stay within yourself.

When you are within yourself you have that kind of (?). Never

mind what the other people think or not or whatever their judgement may be, rightly or wrongly. Let it be for whatever it is. You are.

This question of amnesa of oneself. One is. I am. And nothing else then matters at that moment. This is what you should extract from a meeting on Tuesday so that you go home with inspiration, with a kind of definite desire: Yes, it is worthwhile. I will continue and I must because I knew this direction is really the only possibility for a solution for certain questions of my life.

Fight for it. Make yourself really dependent on it. Strengthen this particular, it is called 'I' even that, we do not know what it is, a higher kind of a quality, an essential essence. Last night we talked a little bit about that what is really the motivating power and what is life in one and where it is situated and where is really this concept of Magnetic Center; where is it dependent on and how does it happen to be what it is. I talked then about different kinds of blood and what can happen as far as Ksadjanian Hambledzoin is concerned.

This is what, at the time, on a Tuesday, has to be built and converted, made in you and produced as if, during such a meeting, different kinds of, I call them elixers in your life, in your body, start to stimulate you, practically physically, having an affect on the body, like glands, giving substances which are life-giving to you. These kind of substances should give you more psychological health so that when you are then affected, try to hold on to that and try not to let it go because it is still so ethereal and it is still so easily possible to leave it and to lose it again and again. And it may be a hard time to try to get it back.

When you come on Tuesday, Tuesday is important, Tuesday is a meeting in which that has to crystallize in you. And every time that you do leave, you must say to yourself, "Did I get out of the meeting

that what I wished? And, if I did not get it, what was the reason?" If you blame yourself, alright. If you blame me, also good. Blame whatever you wish provided that blame means that you are going to do everything possible the next time. And that even if you, when you go through a meeting like that and there is nothing that you so-called can take home, that you look in your own, in yourself and say, "Where is at fault? Was it not there or was it impossible for me to be sufficiently porous so that it could penetrate? And what was it, if that was the case, that was in the way? And what prevented me from really becoming at that time that what I wished and sometimes wish with all my heart when I am by myself?"

Seriousness, hope that such a thing is possible; dedication of yourself towards an aim which is not your own selfish aim; the totality of that what you can understand as love for mankind and to which you could belong because you belong to mankind as a whole and that you, as a human being, represent that kind of a form of life which, at times, other people will want to look at and will take you, at such a time, maybe as an example and to come to grips with that particular problem. How has my life been so far? And what should it be? And to what extent am I willing to pay the kind of price that is really required?

These things we want to talk about. We talk about discipline. We talk about control. We talk about willingness to sacrifice. We talk about the so-called good virtues; of the virtues that stand the atmosphere of consciousness; the virtues that still remain in existence when all the ordinary morality has been taken away from it. And when I can reduce my life to an utter simplicity of saying this and that and that I do not need but this I know I must have, this is, for me, essential. That what is left perhaps is Holy Grail within one and what what is needed, an attitude almost you would say like innocence.

One must reduce gradually ones life to the simplest forms of living. And one must continue to see all the time how energy is being spent, in what directions we are forced and we go and we are taken and what takes us and what allows in us that to be taken and why should it. Why should not we, at the present time, kill many things that really are not worthwhile and go after those, those particular things and experiences which are worthwhile and which we need because that is the kind of food that will be necessary for the maintenance of life on a different level.

The problem of life is to be able to die. It is a problem of being able, at the present time, to do without in order to do with. To die in order to live. To die now to everything that I say I can do without, almost at the point where I practically die because it does not seem as if anything is left. And then, in that kind of attempt, something starts and I say, "But this is, after all, what I wish" and then I find my life.

What is in your daily life each week, each day, what is in your prayers whenever you happen to think about God or His Endlessness or Gurdjieff or the ideas or objectivity or the desire to grow, the desire to establish for yourself something that you believe in, really believe in and that, in your good moments you say I say couldn't possibly live without; and to formulate it then in a very simple way.

The shortest possible is "I am" and sometimes maybe nothing else but a whisper of saying "I"; and with that, a yielding to want to become and I know it and I know it each time. When I experience it, I know that something must be done and that I am knew I am not there and I know that I have to give up sometimes things that are extremely difficult to give up; and still, I know that it is the questions I will always have to face because, if I do not solve it, I will never get across. Crossing, you might say sometimes, the threshhold, crossing the line which divides unconsciousness from consciousness; the bread band maybe; slowly, gradually, work, work, work; to keep on having hope, to keep on having belief,

faith in yourself, able to do a little bit, a little bit, a brick, another brick, a little cement, mortar, your effort. Perspiration is water for the cement. Build. Never mind if it is not right. You tear it down afterwards but build because then you will have the practice of what it means to create gradually a little house somewhere, maybe up on a hill overlooking a -?- panorama and a viewpoint that you can say really, "This is my past. I am away from it now. Now I am here and not tempted to go back to that what was binding me. Now, thank God, I am free. I have still a house on Earth because I am not as yet ready to go to Heaven and be with -?-.

The obligation, every time that you see them and that you are faced with them, not to run away; to remain honest and to do what you feel you can do, within reason. And then you make a change, to know that you must make that change having considered all possibilities. And then your conscience will allow you do that you think is right.

You see, these are questions that must come up on Tuesday. They are the questions of one's inner life and they have to be solved from the standpoint of "If I could be awake, how much more help could I derive from that kind of an attitude towards it"; so that it is not a question of improving the conditions of ordinary life but it is actually the changing over of such conditions into, you might call it, a melting pot of a chemical reaction into which I contribute. And I contribute every kind form of energy that is available to me and then something is necessary like a magician waving a magic wand over it, or sometimes like a chemist who applies at the proper time heat or pressure or conditions. And then, all of a sudden it changes into a different kind of substance, a different quality, different properties because it is of a different level. It is at the level of objectivity.

So now, we Work. Again you have to realize that I place you

under that obligation. And that the fact that you come to Tuesday, part when that is on your own/your wish, you accept that obligation and that I will try to hold you to it, to remind you that that is a serious matter. And that, with that then, in whatever you are, whichever way you come, that with this, whatever is represented by you, and the acceptance of that whatever you are as an accepting of that as a material with which you wish to work, that that is accepted impartially and that then all you have to do is to apply it at the time when you know that everything in you could really be focused on the one wish to be awake. And that, at such a time, the different wishes that are now congenial or more or less in the direction of wishing to become objective, at a certain time fuse together in one wish, followed by the realization of an awareness and, if possible, the continuation of the awareness in remaining awake.

This is, you might say, the problem or the requirement. This is what you now must make up your mind, and, with your heart, steer it in the right direction, supplying the energy for that as the real wish for your life.

So, maybe next week I see you. I hope you have a good week. I hope you can work. Good night everybody.

END